1:Beals E-5 (1940-1941)1946 NU34 Tarasco NU34
[9,1446] Sierra Tarascans

796
535 gold braid and ornaments. Underneath is worn an ordinary pair of cotton *calzones*. The lower part of the legs is wrapped in cloth to represent leggings. A richly decorated velvet cape is worn over the shoulders, with gold braid and fringe about the edges and gilt ornaments and often small mirrors scattered profusely over the rest of the cape. Underneath is worn a bright-colored rayon shirt.

The headdress is a complicated crown of split cane with a number of upright pieces a foot or more in height. The crown and uprights are decorated in brightly colored papers, feathers, and bright ornaments, including small mirrors. The face is almost covered with a bright rayon kerchief. Shoes are worn. A pair of spurs, with very large metal disks in place of the rowels, completes the costume. The trousers, cape, and headdress are usually rented for the occasion by the commissioner. The rest of the costume is purchased and presented to the dancer by the commissioner.

The *moros* parade about on their horses a good deal and also dance, especially at the stores and *cantinas*, where they are given small presents, cookies, cigarettes, money, or drinks. They usually dance singly or in pairs. The steps are simple shuffling steps designed to give as many opportunities to clash the spurs together as possible. The figures of the dance are not well defined but appear related to European country dances. Realizing from previous experience that without skill in choreographic description (and being unable to witness the dances closely), attempts to record steps and figures are of little value, the writer made no effort to secure details.

[126]

THE NEGRITOS

The *negritos*, turi'a, appear in connection with the *mayordomía* of the Holy Child, December 25. The brothers and relatives of the *carguero* invite people to dance. Persons who accept give a promise and have to appear. Thirty to thirty-five unmarried young men or boys are sought, "alert people, good learners, who can read." Also, anyone who wishes may volunteer. In addition to the young men, four little girls participate. Each dancer picks a godmother, who is known as the koroníče.

[883]

1:Beals E-5 (1940-1941)1946 NU34 Tarasco NU34
[p.176a]

871 182 diets, better health practices, or higher standards of community organization. Formal education is still not geared to the needs and problems of Cherán life and is and will remain relatively ineffective until it becomes of obvious utility to the average Cherán resident. In other words, until the educational process is conceived of first of all from the standpoint of Cherán culture, instead of from the standpoint of national needs or theories, it will not be effective. And when education becomes geared to Cherán needs, paradoxically, it can then be effectively geared to national objectives.

YOUTH

882 The period of youth is very short in Cherán for most persons and there is no clearly defined lower limit to it. Boys seem to be regarded as youths when they are able to do a man's work or to be self-supporting but have not yet married. Marriage puts a termination to the period, although the young married man may still be under the tutelage of his parents. Still, after marriage a boy will be consulted in all family affairs; before marriage he normally will not be consulted unless he is much older than the age at which most Cherán youths are married. By 15 practically every Cherán youth is either earning his own living in part by working for wages or is working regularly on the family estate, taking a full man's share of the labors. In individual cases this may be true of youths as young as 12. Unmarried
● 883 youths of 16 to 18 do not spend much of their free time at home; indeed, they may not even eat at home regularly. They tend to hang around the streets in gangs in their spare time. They spend a good deal of time in one of the
[529] two billiard parlors which modern civilization has brought to Cherán, where they may gamble
[525] on billiards at 50 centavos a game, or may be drawn into card games, or may begin drinking. However, few of the youngsters go around the saloons very much, nor are many of them prone to drink excessively. In such groups will be concerted many of the "stealings" which are the preliminaries to marriage. At this period
882 boys in general are rather antisocial and appear to have some conflict with their parents. They feel they are growing up very fast and are impressed by the age gap which separates them

293 During the summer months boys and girls are
[883] the full-time shepherds, driving herds up the mountain slope each morning and down to the folds near the house at evening. The elders perform the semiannual shearing and often tend the flocks in the cornfields during the winter. Professional shepherds are sometimes hired by sheep owners to care for their flocks.

The sheep of the Tarascans are small, scrawny animals, descendants of the 16th-century Spanish breeds. In a given flock about half the animals are black, the rest white (pl. 7). Often a few goats graze with the flock. The Indians are usually financially unable to improve the breed with new blood; in only one case did the writer
236 observe a merino ram. The Tarascans raise sheep mainly for wool. The *rancheros* around Cerro de Patamban shear their animals with hand clippers every 6 months. Some wool is obtained also by the girl shepherds, who pluck from the backs of sheep while the animals are grazing; as she plucks, the girl spins the wool on a whorl spindle, completing a ball of yarn as large as the fist at the end of day. In many villages local wool is used for weaving, many weavers possessing their own flocks. Otherwise the wool clip is sold to people from other villages or to mestizo wholesale buyers.

231 The hog was the first European animal domesti-
177 cate that the Spaniards brought into the Tarascan area in quantity, and was possibly one of the first of the new animals adopted into Indian culture. As early as 1525 Spaniards were raising large droves of hogs in the vicinity of Pátzcuaro in order to supply food to placer operations in the Balsas (Millares Carlo and Mantecón, 1945, p. 32).[119] Indians were used as swineherds. Throughout the colonial period large numbers of hogs were fed in the marsh areas north of the Sierra and droves were periodically driven to Toluca and the valley of Mexico (Paso y Troncoso, 1905, vol. 1, p. 180). Today the hog is common in
231 every Tarascan village. Practically every household owns two or three animals, which serve as scavengers, running the streets by day; enough maize and scraps are fed the animals to induce them to return at night to the proper pen in the

[119] The hog appears to have been the first Old World animal raised on a large scale in New Spain. Moreover, hog culture was intimately connected with gold placering in Oaxaca, Guerrero, and Michoacán (1521–30). Droves were driven along with the shifting placer camps, the animals feeding on fallen tropical fruits (e. g. the *zirando*), roots, and wild tubers in the sierra ecliente. "*Carne de puerco*" was the chief "energy" food given the Indian labor gangs.

5: Beals & Carrasco E-5 (1940-1941) 1944
NU34 Tarasco NU34
Sierra Tarascans

puts the ball in play, knocking the ball toward his opponents. If possible, he lifts the ball in the air as it is thus more difficult to stop. If the ball passes the end of the block, the last man of the team nearest that goal must go after it, followed by the other players of his team who are supposed to maintain a constant distance from him. Should all the players of a team have to pass the line at the mouth of a street in order to keep the proper distance, the game is won by the opposing team.

The game may also be played with two balls which are put in play one after another.

The game is played only by boys and unmarried young men in the dry season during the winter. It is said that the reason for this is that the streets are too wet in the rainy season. The game may be played in the fields; in this case lines are drawn to represent the street. The game has almost disappeared and few young persons even know it.

In Charápan the Angáhuan type of game is known. In Chilchota, a former Tarascan town now "mestizoized" and where Tarascan is no longer spoken, a similar game is played during the rainy season at a place called La Mesa where there is turf.

Professor José Corona Nuñez has also described a similar game in the former Tarascan town of Cuitzeo on the lake of the same name.[8] The ball is a piece of burning maguey root, 7 to 10 centimeters in diameter, which burns slowly but stubbornly. The game is played at night and the ball gives off showers of sparks when struck. The opposing teams represent different barrios.

Professor Corona states that several codices show gods playing ball with a sort of stick or racket. He also mentions rock paintings near Queréndaro, Michoacán, showing two ball players with sticks or rackets. Ball players with clubs, playing in an "I"-shaped court, are also shown in a mural recently discovered at Teotihuacan.

Koltʂs atárakua.[9] This game is a version of *quince* or patolli. A course or track is drawn on the ground or on a board (fig. 4). Two players compete, each with four pieces called *moskúkua*. The players start at two opposing points (A in fig. 4) called *apórun*. The course followed by one player is indicated in the figure. Each piece is advanced in accordance with the score made by throwing four stick dice. The players take turns throwing the dice and moving the pieces. A player may apply the score made in one throw to only one piece.

If a piece comes to rest on the points marked B, it is said to be burned and must be started again at A, but until it is put in play again it must rest at point C, *kurísʂkua* or bonfire. While on the interior part of the course the pieces of the two players will never stop on the same spot, but on the outer part of the

[8] *El Nacional* (September 6, 1942, México, D.F., first section), p. 3.

[9] In Angáhuan the *r* is often omitted, giving the form *atákua*. The "l" sound only occurs in Tarascan in borrowed words; probably *koltʂs* is in this category, but its origin is not identified.

11: Boyd H-4, 5 (1953) 1958
NU34 Tarasco NU34

were the four orbs residing in the heavens.

Huriata daily glittered in the sky, but the Purépecha represented him symbolically with three concentric circles which signified his union with the moon at the moment they created Cueróhperi. The lovely daughter of wisdom, Cueróhperi, was represented as standing nude with her long hair gathered in the form of a crown, with her hands resting beneath her breasts offering perpetual nourishment, and with her womb always ready to give forth fruit. In her they saw nature, to whose immutable laws all things are obedient.

Dance of the Viejitos

Related to the above legend is the still famous Dance of the Viejitos (little old men). It has its origins in the ancient past, but how old it is no one knows. Such a dance existed before the days of the Conquest, and the influence of the legend of creation is discernible in it.

The dancers of the Tarascan villages around Lake Pátzcuaro (Fig. 1) carry heavy staffs with an animal's head carved on the handle. They wear white cotton trousers, tunics with red sashes tied at the side, wide-brimmed hats with low crowns, and painted wooden masks depicting old faces.

The musician directs the dancing *viejitos*, usually youths, who dance collectively and individually, each trying to outdo the other in steps and clowning. In one of their serious figures, called "the cross of the four stars," the dancers form four files, each pointing in one of the cardinal directions. The four stars presumably represent the four orbs within which was the abode of Curicaueri.

In the little village of Petamba, sometimes as many as forty *viejitos* take part. One dancer wears a mask of a pretty white face, symbolic of Cutzi, the moon goddess (Locke, 1956, p. 372, illustrates this mask). The dancers form two files and each one dances with the woman wearing the white mask; then they form a great circle around her; next, in pairs, they pay reverential respect to